The Non-Subscribing Presbyterian

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Heresy Hunting.

Heresy hunting is not a pastime as frequently engaged in to-day as heretofore, and has therefore the attraction of novelty. Moreover, there is something faint-hearted in its followers, as if they were a little uncertain as to the likely victims, even if they manage "to be in at the death." It is this psychological feature which gives interest to the latest heresy-hunt started in America. A well-known and popular preacher and writer, whose books are familiar and greatly appreciated here—we refer to Dr. Harry Emerson Fosdick—had incurred the theological suspicion of the orthodox Presbyterians of New York. It would be passing strange if a gentleman who bore with honour the name "Emerson" could be otherwise than broadly Christian. But unfortunately that was a serious offence in the view of his critics, and a Committee was appointed to inquire into the soundness or otherwise of his preaching.

The result is of interest to all Liberal Christians, and again marks a rebuff to the would-be heresy hunters. We take the following brief summary from "The Christian Register" of February 14th :—"By a vote of 111 to 28, the New York Presbytery on February 4th accepted the report of the Committee which investigated the preaching of Dr. Harry Emerson Fosdick, Baptist Minister in the First Presbyterian Church, in New York city. Before the vote was taken, Dr. W. D. Buchanan, Pastor of the Broadway Presbyterian Church and a local fundamentalist leader, entered a lengthy protest against the Committee's report. Of his three objections as reported in the Press, the most significant declared that Dr. Fosdick had not made a clear declaration of belief in the Testaments, the Virgin Birth, the sacrificial death of Christ on the Cross, the Resurrection, and the Miracles."

This new attempt to mark out the boundaries of Christian truth as once understood, and restrict the modern mind to a clearly-defined and guarded course, indicates how timorous some truth-seekers are. The Liberty of Prophesy so eloquently pleaded for by Jeremy Taylor nearly three hundred years ago is still a dead letter so far as such obscurantists are concerned. Liberty to prophesy, yes, if only the end they pre-ordain is reached, but should once a bold Christian proclaimer like Dr. Fosdick venture forth into the forbidden and unfamiliar paths of truth, let him be anathema. We sincerely trust some of these implications have been realised even amongst the orthodox. If so, other heresy hunts will we trust be started both at home and abroad. They will undoubtedly stimulate thought and Liberal Christianity is bound to be the gainer thereby.

Notes of the Month.

As will again be noted in our columns our Belfast Congregation in particular and our Household of Faith in general, have again suffered serious loss through the death of prominent members. Early this month the holding of the Annual Services and Meeting of the Belfast Domestic Mission will recall to many of the Mission's friends and supporters the long years of devoted service rendered it by members of the Bruce family, and especially by its latest deceased member, Miss Charlotte Bruce. But while feeling and expressing their naturally deep regret at such a loss they will be reminded that though the workers depart the cause continues, demanding in new days the same devotion and the same unstinted sacrifice. So, likewise, with the medical profession so worthily represented for many years by Dr. John M'Caw. Science, like religion, claims its devoted servants, and when they receive their deserved "Well done," others are inspired to follow in their footsteps. And so it is even with the devoted members of our community filling less conspicuous public positions but labouring no less devotedly for our common cause, like the untimely departed member of the Barnes family, at Greyabbey. May the sorrowing relations receive needed help and consolation in their bereavement.

* *

We note with satisfaction that the interesting address which Dr. Mellone delivered in Sheffield last Autumn at the meetings of the British and Foreign Unitarian Association, is now accessible in attractive form printed at the small charge of twopence. Its subject, "The Religion of Authority and the Religion of Reason," is one of perennial interest, and is treated in that thoughtful and lucid manner which characterises all Dr. Mellone's productions. It is unnecessary to commend it to our readers for doubtless the ministers generally have already procured their copies. But if it be true, as the author claims, that "we are faced by a revival of the religion of authority" it is well for all of us to be on the alert. The issue is made perfectly plain in Dr. Mellone's pages, especially in relation to the Anglo-Catholic movement within the Church of England. The writer is no alarmist, as we in the North of Ireland well know, and therefore his deliberate words are worthy of consideration. We hope, therefore, that many of our readers will get copies of the address from the Depository and "read, mark, learn and inwardly digest" its contents for themselves.

* *

The attention of the Local Treasurers of the Orphan Society is again called to the need of getting in their annual subscriptions early, with a view to lodging them with the Hon Treasurer, Mr. William M'Robert, by March 21st. The lists should go. to the Secretary, the Rev. Alfred Turner, Templepatrick.

* *

The Dramatic Evening of the Unity Guild which was postponed in consequence of Mr. Fripp's illness—now, we are glad to say, a thing of the past--will be held in the Rosemary Hall, on March 19th. We hope the postponement will do nothing to militate against a crowded audience and a successful performance.

* *

It is desirable that a settlement should be made as early as possible with regard to copies of the Non-Subscribing Presbyterian Calendar for 1924. Those who have not yet paid for copies received should do so as early as possible. The Rev. A. L. Agnew, B.A., of 8 College Park East, Belfast, will be grateful for an early settlement. Also, those ministers or officials who kindly provided blocks for the Calendar will find the blocks at the Depository.

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For Old and Young.

"THE INNOCENTS"

"You will go and see our little Mary Ellen when you get down to the Cape, won't you?"

These words suddenly recurred to me on that bright and sunny morning, and as I recalled the little thatched cottage in that distant village, the patient sad-faced woman surrounded by several obstreperous boys and girls, all collected about the door to say "good-bye" to me, I felt ashamed that I had so long neglected to pay that promised visit to the Alexandra Training School. The journey from my home to Koeberg Road occupies about an hour and meant changing from one train to another, but in the clear sunshine that revealed afresh the beauties of the landscape the time passed quickly. After days of incessant drizzle it was pleasant to see the tender young leaves on the oaks, which had burgeoned in secrecy under that veil of mist that so often enshrouds the houses and gardens below Devil's Peak.

Little white clouds floated alluringly by in the clear blue of a rainwashed sky, the whole world was on tiptoe of expectation, awaiting the approach of Spring. Clumps of white daisies and yellow sorrel were showing everywhere. Suddenly the train came to a standstill, and I was surprised to find I had already reached the little station from which the Alexandra Hospital, as it was once called, is barely ten minutes walk.

Yes, that collection of buildings once occupied by the sick and wounded is now a home for the mentally deficient, the sad and sometimes sorrowful of poor and unhealthy parents.

I need not dwell on the contributory causes of their necessary isolation, but we know how many of these children are the outcome of our slum life, while others brought from the countryside are frequently the result of inter-marriage, the atavistic progeny of those who have deteriorated in the lonely huts of our wide plains and forests. And here in this cheerful spot they are gathered together and have found a home.

Away to my left lay Maitland, all its roofs glistening, the varied colours of the buildings adding something to the charm that distance lends to every village. The sun shone on the kolkies beside the road, or green meadows and on the distant mountains; and the whitewashed buildings, that spread over the enclosed grounds with their neat gravel walk, looked in that clear landscape like the houses children build of blocks set upon a green table cloth.

I found the office and asked for the friend who was on the staff: "You must go over there to the school," I was told, for not only are there quarters for the Superintendent, the Matron, staff, pupils and invalids, but there is a junior school and also a trades school for young men and women. My object that day was to visit the junior school, where my friend, one of the teachers, awaited me.

"Ah!" she said, "So you have come at last, and we are in full swing now, so come and see our children." She led me into the little sitting room, where the staff would collect later for morning tea. Here one of the children, a girl of about eleven years old was dusting the furniture, turning to the Sister from time to time as her memory failed her, her pathetic reliance recalling the uncertain movements of the blind. These teachers have to be not only instructresses, but eyes, ears, and hands to these afflicted ones, trying by means of all the senses to awaken the latent sparks of intelligence in their pupils.

Suddenly the little girl stopped near the grate, a bewildered troubled look on her face. "You want to dust the mantel-shelf? How will you reach it?" asked the Sister with a smile. The child smiled back so trustingly, but it was of no use, she had to be shown yet once again how to climb on a chair and dust one by one the objects above the fireplace.

In the next room the children were occupied in various ways, sewing, knitting, and some were writing.

One little girl suffered from some injury to the spine and had to spend her days in a bath chair, her poor mis-shapen body scarcely reached above the table, where her head with its shock of brown hair rested wearily upon her arms. She was writing, imitating with painstaking exactitude, the copy placed before her. I asked her name and then spoke a few words to her in Afrikaans. A joyful smile irradiated her face as she said, " I did not think when I saw you coming in that you would speak to me in my own language (Taal)."

She showed me her copy book, and clasped her hands with delight when Sister showed me the little jackets and other garments the child had knitted. Poor little martyr. In some ways almost normal, she is yet unfitted to live in ordinary surroundings, and her physical deformities make her entirely dependent on the serene faced Sister who wheels her about and lifts her so deftly.

In the next room the children were doing brushwork. I was amazed to see how well some of the boys copied the picture of a Dutchman beside a windmill, filling in the outline drawing with the right colours, and hardly deviating from the original line. Here I found little Mary Ellen, a pretty child with beautiful curly hair, but her dark eyes were morose and her face remained impassive when the Sister spoke to her.

" Tell her about her people, it may rouse her," whispered my friend, but the child pulled the book towards her and resumed painting. Just then the bell rang for recess. " Is she always so taciturn ? " I asked, and my friend said she was one of their most trying cases, they could never leave her with the other children as she was very quarrelsome, behaving like a little wild animal. Poor little Mary Ellen. Poor mother in the Karrod. What could I tell her of the child she loved so dearly ? I could only reassure her of the little one's well-being, she was far better fed and clothed than her brothers and sisters.

On our way to the sitting room we had a peep at the laundry where the bigger girls are taught everything connected with the washing and doing up of linen.

In a courtyard near by one of the teachers was trying to initiate some of the most backward boys into the mysteries of a kindergarten game. As I watched the children romping in their different play grounds I was surprised to see the number of cripples.

After tea we went to several classrooms upstairs where simple school subjects were being taught.

When the boys cannot concentrate on mental lessons they are taught basket work, or plaiting strands of rope, which are then made into mats. Everywhere I noticed the same good discipline, the same happy relationship between teacher and pupils, who obeyed without showing any signs of fear. This school has only been in existence a couple of years, and I was astonished to see how much had been accomplished in so short a time.

The fact that the children do not wear a uniform is a pleasant distinction from other institutions, where the regulation clothes may be an economy, but have a depressing effect on the pupils as well as on the visitors.

It is a great work the staff has set before them. As with all our Public institutions here too funds are low, there is no money to spare on buying games or improving school rooms and playgrounds. Fortunately, nature has been lavish on this spot and the fresh air and sunshine, the glorious panorama of the mountains on this side as well as across the Bay, must conduce to the well-being of the inhabitants of this institution.

Will not some of you who read of these poor waifs and strays spare them an occasional thought, and perhaps you would pack up some of the toys your own girls and boys have discarded, and send them to gladden the hearts of these children at the Alexandra Training School ? And those who can do more, will you not assist an institution which is doing all in its power to help these poor " Innocents " as the country folk have aptly called these blameless victims of Fate.

HELEN BLACKMORE.

Temperance Notes.

ALCOHOL AND CONVIVIALITY.

On these lines do many moderate drinkers love to defend the use of alcohol. It helps one's conversational powers, we are told. And you can be in no more jollier gathering than where the glasses are to be seen with whiskey, gin, wine, etc., according to one's fancy. The more the wine flows the more fluent are the tongues. When the wine is in the wit is out . . . and so on.

We, ourselves, have been in such "jolly" company, and thus can speak speak from experience, and not having imbibed, were able to see and hear most of the game. We would wish that science had made one more discovery. A method whereby sounds are caught, and then broadcasted say next morning and thus we might have the gift to hear ourselves as others hear us. Yes, we have heard these people in their happy state, and wondered at the change, and the delusive effect the wine or spirit has. These moderate drinkers actually believe their conversation is brilliant; they even believe they surpass themselves and are true orators.

The truth is, as physiologists so plainly prove to us, that alcohol causes the brain to run riot, and remarks are made, and even actions are indulged in which are not at all consistent with the normal character of the drinker. In our normal state we do not let our brains work without some exercise of our emotions and will, but under even very small doses of alcohol this control goes and hence the remarkable change of character. We have also met these same "convivial folk" the morning after, and oft-times their conversational powers are much subdued, and it is neither polite nor politic to recall to them the night before.

Sometimes you meet a moderate drinker who is quite frank with you and he says, quite decisively, that it is not worth it. The evening's conviviality is outbalanced. The cost of it, and the after physical effect of it, makes it decidedly not worth while.

We are just here only considering the moderate drinkers, and we would ask them to be fair, both to themselves and to weaker creatures than themselves. Could they not forego these "social" hours and take part in the campaign to rid our nation of the stuff altogether? Hundreds of millions of pounds a year is spent by the people of the British Isles on drink. Saved, it would give eight to ten pounds a year to every man, woman and child over the same area. It would be a jolly gift, say one Christmas, if if had been saved and somehow collected, and then evenly distributed. Just fancy in a house where there are three children this would mean a surprise of forty pounds.

Is it not about time the Anti-Prohibitioners dropped the argument about revenue obtained from the drink traffic, and that we could not afford to lose, or forego it? The revenue we are reaping is hardly to be compared with the revenue collected before Prohibition in America. They do not consider themselves sufferers or losing that revenue. Indeed thousands of our young men are going, have gone, or are anxious to go, to that country to enjoy opportunities of work and larger wages.

P. G.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,

Ulster Unitarian Christian Association,

35 Rosemary Street, Belfast.

The Religion of Robert Burns.

The 165th anniversary of the birth of the immortal Scottish bard was widely celebrated on the 25th January. On the following Sunday evening "The Religion of Robert Burns" was the subject of a sympathetic discourse by Rev. J. Begg to a large congregation in Downpatrick First Presbyterian Non-Subscribing Church.

Mr. Begg spoke of Burns's frailties in the light of the times in which he lived, and with a recollection of the strange moral texture of many illustrious servants of God. In the words of Alexander Smith, Burns "sinned in company with grave dignitaries of the Church and thousands of ordinary blockheads who went to their graves in the odour of sanctity and whose epitaphs are a catalogue of all the virtues." Did anyone suffer more acutely the agonies of remorse? Not even David, the poet King of Israel, was more penitent. What is discussed now is not Burns's theology, but a very different thing—his religion, the spirit he manifested in his daily life. Judged by this standard, his religion was capable of interpretation in terms of some of the best ideals of our human nature:—

All hail, Religion! maid divine!
Pardon a muse sae mean as mine,
Who in her rough imperfect line,
Thus daurs to name thee:
To stigmatise false friends o' thine
Can ne'er defame thee.
Tho' blotch't and foul in mony a stain,
And far unworthy of thy train,
With trembling voice I tune my strain
To join with those
Who boldly daur thy cause maintain,
In spite of foes.

For cant and hypocrisy he had no mercy. Such was his sincerity that he gave short shrift to the men of "three mile prayers and half-mile graces," to sanctimonious humbugs like "Holy Willie" and "Wee Millar," who with his tongue in his cheek mumbled over points of doctrine, and preached because he wanted a manse. That Burns was at the same time imbued with a spirit of sympathy with his fellow-men struggling with temptation and sin, and pity for suffering creatures was illustrated by his "Address to the Unco Guid," and such striking verses as "To a Mouse," and "A Winter's Night." Whilst he rebelled against social iniquity and injustice, he did not lose his soul there. He could and did bridge the gulf between rich and poor. He did it by showing the dignity and worth of hardy, honest manhood, irrespective of birth or social state. Against all supine and weak submission he puts such rigorous statements as these: "The honest man, though e'er sae poor is king o' men for a' that"; and "Preserve the dignity of man, with a soul erect." Again, emphasizing the nobility of a true manhood, and the native worth of honest poverty:

But deep this truth impressed my mind,
Through all his works abroad
The heart benevolent and kind
The most resembles God.

No man's religion is worth a second thought if somewhere in it there is not a power that moves him with the utmost reverence, restraint and awe. Throughout the works of Burns there is ample proof that there was an inner sanctuary of the soul at which he bowed with all the devotion of his being; that there was a power in his life that compelled the highest concern of his thought and the greatest seriousness of his aspiration. One need only mention the hallowed seriousness of "The Cottar's Saturday Night." Whatever else Burns wrote of satire or of humour, however much he seems to poke fun at much of the religion of his day, the statement in this poem reveals the place where his own soul delighted to dwell. The poem is full of a noble seriousness. The figure that rises before us is the figure of "the saint, the father, and the husband," and he is there before us in the very noblest attitude of manhood, the type of the men from whom the moral greatness of a nation springs. The whole tone of the poem

tells us that this was the ideal of religion that Burns aspired towards, that lovely worship which gave room for reason, and yet bowed in all humility before the All-wise God and Father of men.

However far a man may wander from the paths of virtue, so long as this spirit of seriousness concerning the deep things of life remains with him it will act as a control and a guide to lead him back in penitence to the ways of goodness. And surely we should be wanting in either charity or mercy if we failed to say that for all Burns went astray he was as often led back to light by just this very thing—his seriousness of religion. To him religion was not some easy thing to be worn like a coat in winter time, but a power whose influence moved within the ring centre and core of a man's being. That is why whenever he speaks of true religion his tone is always subdued, and reverent with that reverence we find in "The Cottar's Saturday Night." His "Epistle to a Young Friend" expresses the poet's deeper attitude towards religion. He is giving advice to a young friend, and with a fine independence he tells him,

The fear o' hell's a hangman's whip
To haud the wretch in order;
But where ye feel your honour grip,
Let that aye be your border.
Its slightest touches, instant pause—
Debar a' side pretences;
And resolutely keep its laws
Uncaring consequences.

Burns has been called a scorner of religion, and yet this is the man who in this same poem tells his young friend that "An atheist's laugh's a poor exchange for Deity offended." Then, he goes on:

When ranting round in pleasure's ring,
Religion may be blinded
Or, if she gie a random sting,
It little may be minded:
But when on life we're tempest-driven
A conscience but a canker—
A correspondence fixed wi' Heav'v
Is sure a noble anchor.

Too often his name has been associated with things that belong only to the lower desires and aims of mankind. There is a nobler side to Burns than that. His religion was something within him that made him expose himself to the ill-opinion of those who were in the high place of Church and State, because he sought to be sincere and to make religion sincere. It was something that called forth his sympathy with all suffering creatures and unjustly used men and women. It was something that raised a standard of reverence within his own soul. In Wm. Watson's words:

Not ours to gauge the more or less,
The will's defect, the blood's excess,
The earthly humours that oppress
The ardent mind.
His greatness, not his littleness
Concerns mankind.

Pages from the Past.

PART VII.

The Second Meeting of the Remonstrant Synod was held in Larne, beginning on September 6th, 1831, and lasting for almost three days. It had been resolved at the First Meeting held in Belfast to meet in June, 1831, but for a good reason it had been deferred as set forth.

At the First Meeting mention had been made of the establishing of a "Presbyterian Fund for the help and protection of Ministers and others who were harassed or subjected to inconvenience for the sake of conscience."

Dr. Montgomery then announced that £1,800 had already been subscribed of which at least £1,500 had been contributed by the Presbytery of Antrim, and that it was desirable to seek for contributions in England. He and some others had gone to England for that purpose and until their return the Meeting was postponed. At this Meeting the Dr. announced that the sum collected amounted to £3,000, that five Ministers

residing in Belfast had each contributed £25, and that a general exertion must be made in all parts of Ireland. Such was the origin of the "Rights of Conscience Fund." On the first day a sermon was given by the Rev. Wm. Porter, on the second day, meeting at 7 o'clock in the morning; another sermon was given at a 12 o'clock service by the Rev. Fletcher Blakely, so that three was no scarcity of "Gospel Kail." A second notable incident was an overture, moved by Dr. Montgomery, "that this Synod respectfully propose to their much esteemed Brethren of the Presbytery of Antrim and Synod of Munster to unite with them in the appointment of a Triennial Meeting of the Three Bodies, for the purpose of friendly counsel and co-operation; and the advancement of the great cause of Christian truth and Christian liberty, without in any degree trenching upon the established usages and jurisdiction of each Body respectively." Mr. Porter seconded, but Mr. N. Alexander moved as an amendment "that the Synod submit to the Presbytery of Antrim a proposal that these two Ecclesiastical Bodies should be united under whatever designation might be agreed upon," but his motion was not seconded.

Dr. Ledlie expressed the pleasure which such a meeting would afford him as a member of the Presbytery of Antrim, but that the Presbytery felt so happy in its present independent state that it would not be willing to join the Remonstrant Synod in such a way as to give the Synod any jurisdiction over it.

The Doctor's overture was unanimously agreed to, with the understanding that the period of three years should not be insisted upon as the interval between the meetings, but that this should be left to the consideration of the Presbytery of Antrim and the Synod of Munster when the proposition should be laid before them. Such was the origin of "The Association of Irish Non-Subscribing Presbyterians."

"Free Christians" were not "invented" then, nor for many years after, till the advent of a brilliant orator, and no less brilliant debater—appointed Minister of the Second Congregation in Belfast, the Rev. J. C. Street.

Mr. Street, before taking charge of the Congregation persuaded the members that the gossamer bonds of the Presbytery were too heavy to be borne and, so there was an immediate secession from the Venerable Presbytery.

Their example was speedily followed by Moneyrea and Carrickfergus, the latter described by "A. G." as, almost from its commencement a "blister," on the side of the Church generally. A Missionary effort was attempted somewhere up the Shankill Road and these four congregations (?) and perhaps another formed themselves with their Pastors into a "Free Congregational Union." Their first, and I think, only Missionary was the Rev. Mr. Fraser (father of Sir Foster Fraser) who recently lectured in Larne and Belfast.

Mr. Street was an extremely able and kind-hearted but wrong-headed man. The last time I saw him was in London, and in a heart to heart conversation with him, he confessed that his policy in Ireland had been a mistake, and that if he had the same to do again, he would not (verb. sap.).

You were good enough to print the names of the original members of the Synod with their Representative Elders—perhaps you will be so good as to print the names of the original members of the Presbytery of Antrim —the names of Elders are not given in Latimer's History. He says the excluded Ministers were:—Revs. Jas. Kirkpatrick, Belfast; Samuel Halliday, Belfast; John Abernethy, Antrim; Samuel Harper, Moira; Michael Bruce, Holywood; Thos. Wilson, Ballyclare;

Josias Clugston, Larne; Patrick Simpson, Dundalk; John Mairs, Newtownards; William Taylor (Jun.), Cairncastle; John Henderson, Duneane; Thos. Shaw, Ahoghill.

The Rev. Thos. Nevin, Downpatrick, had been previously excluded and the Rev. Alex. Colville, Dromore, had been refused admission to the Presbytery of Armagh.

The Rev. John Elder (Aghadowey), although a Subscriber, joined the Presbytery of Antrim, and the Rev. Robert Higginbotham, Coleraine, another Subscriber, withdrew from the Synod, but in 1727, he returned and expressed sorrow for his conduct.

Will you permit me, a Dromore man, to say that Dr. Colville and his son, the Rev. A. Colville, M.D., both Ministers of Dromore, were near relatives of Lord Mountcashel, that several of their descendants are members of Belfast congregations, viz., Mr. John Mitchell Dickson and Miss Dickson, formerly of Tullycairne House, near Dromore; the family of the late Rev. John M'Caw, through their mother, a Miss Dickson, of Millfield, Dromore, Mrs. Greenfield, daughter of the best friend I ever had, Mr. Colville Dickson, of Millfield, Dromore, and the family of Mr. Jas. Patterson, through his wife, youngest daughter of the same gentleman (Colville Dickson).

Dr. John M'Caw, a member of the Second House, was also descended through his mother from Dr. Colville, his mother being a Miss Dickson, also of Millfield.

J. KENNEDY.

THE JOYFUL MESSAGE.

Come to Jesus, come away:
Let each wordly bond be burst,
Let our souls forget their clay—
Long, too long, in bondage nurs'd.

Learn of Him, the meek, and lowly,
Who, for thee, was captive led;
And for thee, though high and holy,
On the Cross of Calvary bled.

"Outlines of the History of Presbyterianism in Ireland."

BY DR. MONTGOMERY.

VII.

After very drastically describing the drawing up of the Westminster Confession of Faith and the Solemn League and Covenant, Dr. Montgomery in a very scathing manner characterises their injurious effects upon religious and civil liberty. These were particularly apparent in Ireland and worked out their disastrous issues in the Civil War. We cannot do better than take up Dr. Montgomery's graphic narrative at this point:—

About this time, however, certain jealousies sprung up, in England, between the Scotch Auxiliaries and the English Parliament. The Westminster Confession of Faith, and the Solemn League and Covenant were understood to sanction the Presbyterian form of Church Government; but, the people of England had been so long oppressed by one established Church, that they were determined not to replace it by another. The great majority of the people, therefore, on the abolition of Episcopacy, by the Parliament, had formed themselves into Independent Congregations—that is, into Societies exercising the right to elect their own Ministers and regulate their own affairs, without the control of any bishop, presbytery, or any other external authority. To this party belonged the celebrated Oliver Cromwell, and the other principal Generals of the Parliamentary army, as well as the great body of the soldiers. They, likewise, gradually obtained the ascendancy in Parliament, and passed several Measures offensive to the Presbyterians. Cromwell seeing that a rupture must eventually take place between the two parties, was desirous to get rid of the Scottish troops, then occupying several important fortresses in the north of England; and a decisive

victory gained over Charles, at Naseby, in Yorkshire, at once annihilated the party and the hopes of the King, and afforded Cromwell a pretext for dismissing his Scottish auxiliaries. They refused, however, to leave the Kingdom until certain arrears of pay were liquidated ; and the unfortunate King, seeing the chance of retrieving his fortunes by a rupture between the Presbyterians and Independents, secretly left the remnant of his ruined Court and Army, at Oxford, and delivered himself up to the Scottish Commander, at Newark, on the 5th of May, 1646. Cromwell at once perceived, that no other course was now open, but that of negotiation ; as any attempt to expel the Scotch, by force, would have rallied around them and the King the entire royalists of the Land ; and would thus have possibly destroyed the fruits of all his victories. The Parliament, therefore, agreed with the Scotch army to pay the sum of £400,000—in liquidation of their arrears, and for the possession of the King's person ; and this infamous bargain being completed, by the payment of the stipulated amount, the unhappy Monarch was placed in the hands of his inveterate enemies, on the 30th January, 1647, and the Scotch returned to their own country, laden with the wages of iniquity.

The possession of the King's person gave the Independents uncontrollable power, and they resolved to be no longer annoyed by the Presbyterian party in Parliament. They, therefore, presented a Remonstrance to the House of Commons, demanding that the King should be brought to trial ; but, in despite of the intimidation of the army the spirit of manhood and justice prevailed, and the demand was rejected by a large majority. On the following day, Colonel Pride, by Cromwell's orders, beset the House with a band of soldiers, seized about fifty members of the Presbyterian party, and committed them to prison in a kind of vault, which was politely termed " hell," as a gentle intimation of what the prisoners deserved. Other Presbyterians were similarly treated, next day, so that none except Independents were left in the House. These obtained the designation of the Rump Parliament ; and on the 6th of January, 1649, they passed an Ordinance appointing one hundred and thirty three persons to try the King, on a charge of High Treason, for sundry crimes against the State, and especially for appearing in arms against the Parliament of England. Before this infamous tribunal, composed chiefly of low and brutal men, the unfortunate prince was arraigned, on the 20th of January ; but, refusing, on three successive days, to acknowledge its authority, he was summarily condemned without trial, and beheaded on the 30th of January, 1649, in front of his own palace of White-Hall. And, yet, these men pretended to be eminently religious, whilst thus trampling upon every principle of humanity and justice.

Against this wanton act, the Presbytery in Ireland solemnly protested, refused to acknowledge the Provisional Government in London, and recognised Charles II. as lawful Sovereign of the Realm. This course of conduct did not, in the first instance, require so much courage as has been alleged ; neither did it evince so ardent an attachment to Monarchy as many have been pleased to affirm. The simple truth is this—The people of Scotland were chagrined at the treatment which the Presbyterians of England had experienced from the Independents ; and the young Prince having twice sworn to the Solemn League and Covenant, they determined to aid the English Royalists in placing him upon the throne, in the hope of destroying both prelacy and independency, and securing in the whole three Kingdoms the establishment of Presbyterianism. The Scottish forces in Ireland participated in these sentiments ; and there being a large Royalist party, ready to join them, as they believed, the authority of the Parlia-

ment was very inconsiderable. The Royalists, however, were more inclined to strike for Prelacy than Presbytery; and there were in fact four parties in Ireland—The Catholics, under Owen Roe O'Neill—the Independents, in Derry, under Sir Charles Coote—the Royalists, under the Marquis of Ormond—and the Presbyterians under Monro. The Catholics and Independents formed a junction, and drove the Royalists from Derry; but these, in their turn, by treachery and otherwise, gained some advantages over the Presbyterians. During this condition of affairs, Cromwell landed in Ireland with a strong force; and, after some days, he attacked the Royalist garrison of Drogheda. The defence was gallant but unavailing; the whole garrison were cruelly massacred: many of the inhabitants were put to the sword: and such was the terror inspired by these events, that Fairfax, marching Northward, and Cromwell advancing to the South, scarcely experienced a shadow of opposition. All the principle Towns were occupied by the soldiers of the Commonwealth, (as the English Government was then designated) and Cromwell after settling Fleetwood as his Deputy in Dublin, returned to England with augmented reputation, to prepare against an expected invasion of the Scotch.

(To be continued)

Obituary.

Miss Charlotte Bruce.

Following so soon upon the death of Miss Eliza Bruce, this second sad loss to a widely-known and honoured Belfast family, created very general regret. Although feeling the burden of advancing years and time's infirmities, Miss Charlotte Bruce was in comparatively sound health up to recently. Unfortunately, she fell a victim to the prevailing epidemic and this in conjunction with bronchial trouble brought to an end her full and highly useful life on February 12th. The sixth daughter of the late Rev. William Bruce, B.A., of the First Presbyterian Church, Belfast, she had for the latter a real affection and was ever ready to do anything on its behalf. On the occasion of the unveiling of the War Memorial she undertook that duty at the request of the Committee, and no one present at the ceremony will forget the most feeling and felicitous manner in which she performed the impressive duty. Her interest in, and service for, many philanthropic causes extended over a long period of time. In particular she was the efficient Hon. Secretary of the Belfast Domestic Mission and its most generous supporter. The various hospitals also had in her a faithful practical friend. To many private persons she was a thoughtful and generous benefactor. But in her own household at the Farm, her help and practical skill were invaluable. An excellent manager combined with a remarkable grasp of the essentials of business, she could ever be relied upon. Her place will be exceedingly difficult to fill and her two remaining elder sisters, Miss Bruce and Miss J. E. Bruce, will miss her terribly. With them, as also with her other sorrowing relatives, profound sympathy will be felt. The interment took place at Holywood, on February 15th, the service being performed by the Rev. H. J. Rossington, M.A., B.D. Owing to the ceremony being private only the relatives and one or two friends were in attendance. On Sunday morning, February 17th, the Minister made a feeling reference to the personality and philanthropic labours of Miss Charlotte Bruce, emphasing the fact that the congregation had ever in her a most devoted and generous friend. Chopin's Funeral March was impressively played at the conclusion of the service.

The Three Preachers.

There are three preachers, ever preaching,
Each with eloquence and power :
One is old, with locks of white,
Skinny as an anchorite ;
And he preaches every hour
With a shrill fanatic voice,
And a Bigot's fiery scorn ;—
" Backwards, ye presumptuous nations :
Man to misery is born !
Born to drudge, and sweat, and suffer
Born to labour, and to pray :
Priests and Kings are God's Vice-gerents,
Man must worship and obey.
Backwards, ye presumptuous nations—
Back !—be humble, and obey ! "

The second is a milder preacher ;
Soft he talks, as if he sung :
Sleek and slothful is his look,
And his words, as from a book,
Issue glibly from the tongue,
With an air of self-content,
High he lifts his fair white hands :
" Stand ye still, ye restless nations :
And be happy, all ye lands !
Earth was made by One Almighty,
And to meddle is to mar ;
Change is rash, and ever was so ;
We are happy as we are ;
Stand ye still, ye restless nations,
And be happy as ye are."

Mightier is the younger preacher ;
Genius flashes from his eyes ;
And the crowds who hear his voice,
Give him, while their souls rejoice,
Throbbing bosoms for replies.
Awed they listen, yet elated,
While his stirring accents fall.—
" Forward, ye deluded nations,
Progress is the rule of all !—
Man was made for heartfelt effort ;
Tyranny has crushed him long :
He shall march from good to better,
Nor be patient under wrong !
Forward ! ye awakened nations,
And do battle with the wrong.

" Standin still, is childish folly ;
Going backward is a crime :—
None should patiently endure
Any ill that he can cure :
Onward ! keep the march of time ;
Onward, while a wrong remains
To be conquered by the right ;
While oppression lifts a finger
To affront us by his might ;
While an error clouds the reason ;
While a sorrow gnaws the heart ;
While a slave awaits his freedom,
Action is the wise man's part.
Forward ! ye awakened nations !
Action is the people's part.

" Onward ! there are ills to conquer—
Ills that on yourselves you've brought ;
There is wisdom to discern,
There is temperance to learn,
And enfranchisement for thought.
Hopeless poverty and toil
May be conquered, if you try ;
Vice, and wretchedness, and famine,
Give Beneficence the lie.
Onward ! onward ! and subdue them !
Root them out ; their day has passed:
Goodness is alone immortal ;
Evil was not made to last.
Forward ! ye awakened people !
And your sorrow shall not last."

And the preaching of this preacher
Stirs the pulses of the world,
Tyranny has curbed its pride ;
Errors that were defied
Into darkness have been hurl'd ;
Slavery and liberty,
And the wrong and right have met,
To decide their ancient quarrel.
Onward ! preacher ; onward yet !
There are pens to tell your progress,—
There are eyes that pine to read,—
There are hearts that burn to aid you,
There are arms in hour of need.
Onward, preacher ! Onward, nations !
WILL must ripen into DEED !

NEWRY EXAMINER.

Reports.

Unity Guild.—The Mission Entertainment on January 26th began with tea which was followed by a very varied programme including a revival of the ever-popular "Tilda's New Hat," twice or three times performed before by the Guild. Another farcical, sketch, entitled the "Barber's Shop," was contributed by the Holywood Drill Class and was well received. The Junior Social Service Club gave a quaint rendering of "Ten Little Niggers," and the Seniors an Irish Dance which richly deserved the applause which followed it. Recitations were given by Miss Eileen Miller and Miss Nellie Fluke. The versatile Miss Miller also added to the enjoyment of the evening by her graceful dancing in which she was rivalled by Miss Mildred Martin. Songs were tastefully rendered by Mr. Taylor Barnes, who is always a prime favourite, and was not allowed to go without several recalls. In the absence of the Rev. E. I. Fripp (the President, who was at that time in hospital) and all other Ministers, the Chair was taken by Mr. Eustace Gordon. It is a pity that the interest which our Ministers take in the Guild seem s to wane as soon as their year in the Presidential Chair is completed. One would have thought on this occasion the added interest—The Welfare of the Mission—would have induced at least one of the Belfast Ministers to attend.

* *

Belfast : First Church.—The Annual Meeting of the Congregation was held in the Central Hall on February 17th. There was a capital attendance. After tea, which was served in the Library, by members of the Ladies' Committee and friends, the proceedings were opened by hymn and prayer, the Minister (the Rev. H. J. Rossington, M.A., B.D.), presiding. The minutes of the last Annual Meeting and the Report of the General Committee were read by the Secretary (Mr. Eustace Gordon), while he also presented the Statement of Accounts, in the absence of the Hon. Treasurer (Mr. William M'Robert). The adoption of the Report and Statement of Accounts was moved by the Chairman, seconded by Mr. Bowman Malcolm, M.I.C.E., and carried unanimously. Both the mover and the seconder of the resolution were in optimistic mood, as the reports testified to a very successful year's work. The attendances had been good, that at Evening Service a record, while both the ordinary and the special offertories marked an advance on the previous year. A large overdraft, incurred through extraordinary expenditure on the re-decoration of the church and the Central Hall, had been considerably reduced without resort to any special appeal. The Minister stated that in his ministry of now nearly seventeen years he had never felt more hopeful concerning the church and its prospects. The vacancies on the various Committees were filled and cordial thanks extended to the members who retired in accordance with the rules. Mention was made of the excellent work done for the church by the Secretary and Hon. Treasurer, both of whom were heartily re-elected. Fitting tribute was paid to the voluntary work of Mr. J. G. Blair as Collector of Stipend for several years, and regret was expressed that increasing pressure of other work compelled his retirement from the position he had filled with such advantage to the congregation. The latter, however, gave a hearty welcome to his successor, Mr. James Maclenahan. After the business was concluded an excellent programme of music was rendered by the organist and professional members of the choir. In expressing the thanks of those present the Chairman emphasised again the ready help given by the performers both in the Church and on similar social occasions. The pronouncing of the Benediction concluded a very successful evening.

Bangor.—General and steady progress and well maintained enthusiasm continue to be the order of the day; the attendance at the Evening Service increasing Sunday by Sunday. After a period of comparative calm following the effort to get the congregation established and the services into working order, the Committee felt the time was ripe for a week-night congregational meeting of a social nature. This was held in Thompson's Tea Rooms, on Tuesday, 19th February, when upwards of fifty members and their friends sat down to a most enjoyable tea. A picture post card competition helped to break down any little backwardness there may have been and soon every one was busy getting a list of names down on their cards. It was early apparent that even those who had copies of this year's Non-Subscribing Calendar had failed to look at them with the seeing eye. Among those who were caught napping were the winner, Mrs. H. B. Hunter, for the ladies, with 25 correct answers, and for the men, Rev. A. Whitford, with 24 correct. A few songs and readings brought the evening to a close. During the month two more members of committee, Mr. Thomas Lillie and Mr. Robert M'Kelvey, have suffered loss by death. The sympathy of their fellow-members of committee and the congregation is extended to them.

* *

Banbridge.—In the place of the late Mr. Sam Bell, who had been our Secretary for nearly a quarter of a century, the Committee have unanimously appointed Mr. J. R. M'Caw, The Chestnuts, Ballykelly, Banbridge.

* *

Cairncastle.—The Annual Meeting of the Congregation was held on Thursday Evening, January 24th, when there was a good attendance. The proceedings began with tea, after which the Minister took the chair and the reports of the Secretary and Treasurer were read and approved, the latter showing a balance on the right side. The officers for the present year were appointed and several congregational matters discussed i.e., the quarterly envelope system, the painting of the Church, and a Summer Excursion. The rest of the evening was given over to games and dancing and candle lighting competitions and after further refreshments the company adjourned about 11-45. A most successful and enjoyable series of Congregational Social Gatherings has been held this winter in the Schoolroom. Four of these Gatherings have taken place already, and have proved most acceptable to the young people and to their elders. They are held on the Tuesday nights nearest the full moon. Games of all kinds, dancing, songs, and recitations, and tea provide a good evening's entertainment and bring all the members together in a truly social way.

* *

Comber Young People's Society.—On Wednesday, 9th January, the above Society held its Bachelors' Night. There was a large attendance of members. The Bachelors took charge of the proceedings and a very enjoyable evening was spent in songs, recitations, dancing, competitions. etc. A refreshing cup of tea was served by the Bachelors at the interval. They were arrayed in multi-coloured garments for the occasion and they displayed, considerable skill in the art of tea-making. The proceedings closed with the singing of the National Anthem. The Annual Sunday School Treat was held on Friday Evening, 25th January. The scholars were entertained to an excellent tea which was dispensed by the teachers. Later in the evening Theatrical Performances were given in the Schoolroom by the scholars. The programme consisted of four

short Plays entitled, "The Discontented Fairy," "Transformations," "Aunt Belinda's Burglar," and "Titbits for Tea." All the Plays were well given, and the scenery, especially the "Fairy Land" scene in the first Play, evoked much admiration in the large audience present. Great credit is due to the teachers who trained the children in the different Plays, and we may specially mention Miss Eileen Andrews, Miss R. Todd, Miss Frame and Miss Herron. Mr. H. P. Andrews also rendered valuable assistance. During an interval, Miss Simonton, of Belfast, a faithful and generous friend of our Church, distributed over eighty prizes to the scholars for regular and punctual attendance during the past year. This number shows an increase of nearly twenty over last year's list of prize-winners. The total number of scholars on the Roll also shows a substantial increase. It has now reached over 120. The Minister expressed his gratitude to Miss Simonton for her kindness in coming to distribute the prizes and for her deep interest in the work of our Sunday School, and also to the parents and teachers for their encouragement and assistance in all departments of the Sunday School.

* *

Girls' Club.—Writing of the Girls' Club which meets at the Mission the "Belfast Telegraph" says:—With a register of forty-five, there is an average attendance of thirty-eight members at the Social Service Club in Stanhope Street, Belfast. It looks as if Social Service were a popular club. Competitions for the elocution prize will be coming off next week, and there are competitors here for both the junior and senior classes. Whether these girls carry off the prize or not will be of little matter compared to what they have learned during their preparation. No girl can compete for an elocution prize unless she has a real understanding of what the author of the poems she recites meant, otherwise her gestures will be expressionless, so the elocution class is a test of intelligence. She must know the correct pronunciation of the words she uses, and speak in a clear, distinct voice. (both very unusual accomplishments). Finally, she must understand how to control her voice, for very many people (and girls seem to be worse than men in this respect) form the habit of speaking in a loud, often unpleasant voice, because their work is carried on in a noisy factory or mill where it is necessary to raise the voice in order to be heard. The girl who has studied elocution unconsciously acquires the habit of controlling her voice to the needs of the moment, her voice becomes expressive and pleasant, and a pleasant voice is as valuable as a pleasant face, and worth far more than a pretty face. The "Social Service" has hat fever. There was a most becoming model in dark brown straw, the under-brim lined in palest pink of the same material, the tiny rosebuds surrounding the crown executed in the same shade, and the finishing touch given by a large bow of soft brown ribbon at back. This is only one of the models to be on view, and it has many rivals. Then there was a child's frock in shantung, the neck and sleeves bound with a contrasting shade, a most practical and dainty little garment. One felt filled with admiration for the industrious workers who devoted their time to less showy sewing—the girl who made a pillow case of fine linen entirely by hand, or she who cut a series of large holes at the top of a stocking, and spent weary hours practising her darning till she had every reason to be proud of her accomplishments. Dancing is another line on which the Social Service excels, and the two-handed reels and four-handed reels, with their elaborate variations, left the spectator more breathless than the performers. The girls attending this club are drawn

from a large district, but many come from the streets bordering on York Street. They are all fond of their Club, and attend most regularly, but the work entailed in the running of the club is heavy, and another helper is badly needed. Anyone willing to devote one evening a week to the amusement and service of these girls will find a warm welcome awaiting her, and the best reward is the human interest in the work itself. We feel sure that Miss Montgomery, the Club's hardworking Secretary, would be very glad of any response to this appeal.

* *

Holywood.—A Jumble Sale on Saturday, February 23rd, realised a profit of £9 6s. 0d. for the Church Funds. On Thursday, February 21st, the members of Mrs. Robinson's Girls' Club invited the lads of the Physical Drill Class to a tea party followed by games, etc. This was in return for the compliment which the lads paid them. The girls provided a very dainty tea and showed great taste in the decoration of the tea table. One of them had also made a wonderful pie, the contents of which were quite as surprising as those of the well-known pie in the nursery rhyme. A very pleasant evening was spent.

* *

Laymen's League (Belfast Chapter)—An open meeting of the above was held on February 21st, 1924, in the Central Hall, Rosemary Street, at 8 p.m., at which Mr. Thos. Brown gave a paper entitled, " What is wrong with Belfast Unitarianism " ? Mr. R. M. Laird presided over a larger audience than it has previously been our pleasure to see, which showed that considerable interest had been aroused as to what was wrong with Belfast Unitarianism. Mr. Brown gave a comprehensive survey of our attitude towards and during Divine Worship, what it is and what in his opinion it ought to be, and reserved his remarks regarding our Ministers for a later date. The following gentlemen took part in the discussion, after the paper, in the order named :—Messrs. J. H. Gilliland, E. R. Jackson, and Rev. H. J. Rossington. A vote of thanks to Mr. Brown was moved by Mr. C. J. M'Kisack and seconded by Mr. J. H. Gilliland and was passed with acclamation. Mr. Brown did not reply to his critics, but requested that he should be allowed to do so by giving a further paper to be arranged later, the date of which will be announced. After the open meeting a well attended short Chapter meeting was held, at which, inter alia, the following business was transacted :—It was arranged that the members of the Belfast Chapter attend the York Street Belfast Church, on March 16th 1924, at the Evening Service, at 7 p.m., when the Rev. A. L. Agnew, B.A., will preach a special sermon, the lessons to be read by the Hon. Secretary. All members of the Chapter, also all members of our congregations who can conveniently do so, are urged to be present. The rough draft of the proposed Provident Fund for our Ministers, which had been received from the General Purposes Committee of our denomination with a request for our assistance, was read, and it was remarkable how many of our influential laymen had only then heard about the matter the first time. It is quite clear, therefore, that this important question has not received the publicity to which it is entitled, and as the Ministers naturally know most about it, it will be necessary if the scheme is to be successful for them to explain the matter to their respective Committees. The members of the Laymen's League on their part are anxious and willing to give the suggestion their sympathetic consideration, and with this object in view the next monthly meeting of the Belfast Chapter will be

held in the Central Hall, Rosemary Street, at 6 p.m., on March 20th, 1924, when tea will be provided. This decision has been come to so that gentlemen from the Country Congregations who wish to attend may do so, and return home the same night. The Minister of each of our Congregations is therefore requested to arrange for not less than two laymen to be present, having sufficient knowledge of the proposal to be able to discuss the same fully. The names and addresses of those appointed to be sent at the earliest possible moment to Mr. Frank A. Robinson, Hon. Sec., Anchor Lodge, Holywood, Co. Down.

* *

Mountpottinger.—The Mountpottinger Branch of the Women's League held their Monthly Meeting in the Schoolroom, on Monday, January 21st, 1924, when Miss E. S. Montgomery, Hon. Sec. of the Belfast Women's Citizens' Union, gave an interesting talk on the work of the Belfast Women's Advisory Council, of which she is also the valued Secretary. Mrs. Matthew Watkins took the chair and introduced the speaker in a few well-chosen words. The members of the Junior League presented a delightful sketch entitled, "The Man in the Moon." Tea was served during the evening and one new member enrolled. Sewing meetings for the purpose of making costumes for the forthcoming Operetta take place every Monday Evening at 8 p.m. A Dance for the purpose of raising funds for the purchase of material for the costumes was held on February 6th, in the Schoolroom, when over 70 people were present. The Annual Sunday School party and Prize Giving took place on January 29th, when as is usual on such occasions there was a very good attendance. In accordance with time-honoured custom the scholars were first entertained to tea, and a little later in the evening being thus fortified they were enabled to give a very successful rendering of three plays which were entitled, "Cruel Jack Frost," "Peter Pan-tomime," "The Man in the Moon." The performers numbered eight senior girls and sixteen younger scholars both boys and girls, and their efforts showed how well they had responded to the coaching of Mrs. E. R. Jackson, who once again undertook the duties of producer. After these plays there came the distribution of prizes gained for good attendance during the school year, and whilst the number of those qualifying was not quite up to the previous year, Mrs. J. Johnson, who recently retired from active duty as a teacher after very acceptable services, had a good many books to hand over which she did in a pleasing manner. The final item on the programme was a visit from our old friend Santa Claus, who had a busy time distributing the many gifts that had been posted in the large pillar box.

Obituary.

Miss Barnes.

After less than a fortnight's illness Alice (Lally), eldest child of Mr. and Mrs. David T. Barnes, of Grey Abbey, passed peacefully away in the early morning of Saturday, the 16th, and was laid to rest in the family burying ground at Grey Abbey, on the 18th. The last rites were performed by the Rev. W. H. Townley-Tilson, M.A., of whose congregation Miss Barnes was a devoted member, having for many years occupied the position of organist. An artist of no mean ability she had

made a name for herself as a teacher of drawing and painting, and won the love of all her pupils. Her cheerful heart harboured none but the kindliest feeling, and she went through life doing the good which lay nearest her heart. Though she knew from personal experience what suffering was, she had that tender sympathy combined with a practical wisdom which endeared her to all who knew her. We venture to join with their large circle of friends in offering our deep sympathy to her family in their irreparable loss.

DR. JOHN M'CAW.

The death of the above on February 22nd, came as a shock to a wide circle of friends, as his illness was not generally known. Some months ago he underwent a very serious operation, and although his recovery to his former state of vigorous activity was slow it was hoped that he would fully regain health and strength. Unfortunately, that was not to be, and many persons, not least the patients he attended with such skill and conscientiousness, will feel the loss of a valuable and sincere friend. The Belfast newspapers contained sympathetic references to his death and dwelt upon his valuable work as a physician and friend of the children. We take the following particulars from an Obituary Notice in the "Belfast Evening Telegraph" of February 16th:—"Born February 26th, 1858, and a native of Dromore, Co. Down, he was within a few days of his sixty-sixth birthday. He was educated at the Royal Belfast Academical Institution, and graduated at Queen's College (now University), Belfast. Shortly after taking his M.D. degree in 1883, and commencing practice in the city, he was appointed on the medical staff of the Children's Hospital, Queen Street, of which he was the greatly esteemed senior physician for well over forty years. He also held for a considerable time the office of Clinical Teacher of Diseases of Children in Queen's University. Such was the appreciation of his services in connection with the Queen Street Children's Hospital that, only a few days ago, he was elected vice-president of the institution.

When the Royal Sanitary Institute held its annual congress in Belfast, July, 1911, under the presidency of Lord Dunleath, Dr. M'Caw read a most informative paper on the subject, "The Reductiion of Infant and Child Mortality from Measles." It was on the occasion of that congress that the memorable Health Exhibition was held in Ulster Hall, Lord Aberdeen, then Viceroy, performing the opening ceremony in presence of a representative gathering of scientists from all parts of the United Kingdom.

The late Dr. M'Caw was a well-known authority in publicity on matters appertaining to the health of the young. One of his principal works, a book entitled "Aids to the Diseases of Children," commanded a run of five editions. He wrote a valuable paper, in the "British Medical Journal," on a case of tetanus neonatorum successfully treated with tetanus antitoxin, and also made numerous contributions to journals of the medical profession with relation to diseases in children and their diagnosis and treatment. He was greatly respected by his medical brethren in Ulster, and in the term 1907-08 was president of the Belfast division, British Medical Association.

Deep sympathy will go out to the bereaved widow and son, Mr. Ivan Henry M'Caw. Mrs. M'Caw, whom the deceased gentleman married in 1895, was Jane Herron, daughter of the late Mr. James Stitt, Marlborough, Downpatrick.

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The deceased was a member of All Souls' Congregation, and the Rev. E. I Fripp, B.A., conducted the service at the house, and also at the graveside at the City Cemetery, on February 18th. Although the funeral was private, in addition to the relatives of the deceased many other persons were present, including medical friends of the departed, representatives of All Souls' and the First Presbyterian Congregations, the Hospitals, and other institutions, while many of the patients of Dr. M'Caw showed by their presence their feeling of deep respect and their sense of a great loss.

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